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Ainu uses all four fingers and his thumb as well, as in carrying food to his mouth, picking up small objects, lifting a cup, pulling his own hair, scratching his ears, &c. That the Ainu have more muscular power in the head than either in the hands or feet when violent exertion is required is certain, as I had frequent proof when requiring natives to make my baggage fast with ropes to my pack-saddle. Where a European would have done this by passing the ropes round the baggage and pulling them fast to the saddle, the Ainu set his foot (generally the right) against the baggage and pulled the ropes with his teeth. By this method he used one-third more force than he would had he done his work with his hands. Though the Ainu are very supple about the body, they are nevertheless stiffer than we are about the knees and hands, which last peculiarity prevents them from learning any kind of sleight-of-hand. They are supple because of the singular flexibility of their spine and the "looseness" of their arms about their shoulders. When resting or tired, the shoulders droop so far forward as to prove that the muscular tension which we constantly exert to have "square shoulders" is foreign to the hairy people. The Ainu are deficient in biceps, and such an arm as a blacksmith's or athlete's, which is not uncommon among ourselves, is in Ainuland a thing unknown. Their muscles have not the firmness of those of civilised men. Want of use entails loss of power in the muscular system, and that, unfortunately, produces further results in paralysis, *kaki*, and rheumatism. In the legs the *tendo Achillis*, which often assumes such enormous proportions with us, is only moderately developed with them, though it is generally larger than the biceps, owing to the habit of walking and riding. Notwithstanding this, the centre of muscular power, as we have seen, is undoubtedly in the head, as with inferior animals; and the Ainu are fully aware of this, for if not why should they carry all weights on the head or by the help of the head? Why should they use their teeth instead of their hands when an extra powerful pull is required? And why should they *push* with their heads when pulling with their teeth is not practicable?

Having examined the different movements of the Ainu, let us now take some account of their attitudes. What struck me

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154 most was the unconscious ease with which they stood, sat, and slept, no matter in what circumstances.

It may be well to repeat here that the Ainu are not burdened, as we are, with articles of furniture and a code of manners which so greatly modify our attitudes and make us conscious of all we do. Moreover, we wear crippling boots and nonsensical garments, which, besides not being ornamental, more or less alter and deform different parts of our body, considerably restrict certain attitudes, and greatly stiffen some of our limbs; as, for example, the exaggerated smallness of waist in women.

144 It is remarkable what a close resemblance the hairy people bear to the prehistoric man as constructed by *savants* out of skulls and skeletons—a resemblance found, I believe, in no other race of savages.

516 192 Take an Ainu standing at ease; he carries his head straight, but without stretching his neck, so that if a horizontal line were passed through the *meatus auditorius* it would cut the face directly under the eyes. If another line were drawn perpendicular to the horizontal, we should find that the front of the face is not on the same plane with the forehead, but projects considerably beyond in its lower part. In thoroughbred Ainu the head is well posed on the cervical vertebræ, and seldom shows an inclination from back to front, from right to left, or *vice versâ*; but in half-castes an inclination forward, and also slightly from the left to the right, is a marked characteristic.

The body when standing still is a trifle inclined forward, but when walking the inclination is greatly increased.

The body is well balanced, and this inclination is partly due to the head being abnormally large for the body; also to the habit of keeping the knees slightly bent either when standing still or when in motion.

[480] The women, through carrying heavy weights on the head, are straighter than men when standing as well as when walking without a burden. Their spinal column describes a gentle curve inwards, while with men it has a slight tendency outwards. When an Ainu is standing at rest his arms hang by his side, the palms of the hands are turned inwards with a small inclination towards the front. But a pose which is

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others at Piratori, no other Ainu I met in any other part of Yezo seemed to know about Yoshitsune or Okikurumi, as he is sometimes called by them; and, moreover, they knew nothing of his doings, or of the reason of his being worshipped. The Ainu of the Tokachi knew nothing whatever of this personage.

The Ainu idea of soul is always associated with "breath" or "life;" and as for the resurrection of the body and the future life of the soul, they have never even dreamt of it. Metempsychosis is equally unknown to them.

As my readers have seen, in the description of a burial the implements and weapons which belonged to a deceased person are buried with him. The articles, however, previous to being thrown into the grave, are smashed to pieces; for the idea is, not that the dead body should profit by these things in the other world, but that no other person should make use of what had been his property in this. The reasoning power of the Ainu does not carry him beyond what is purely material; his mind has never been trained to go beyond that limit, and he finds that he can live well within it. Like all animals, he is guided by his instinct, which tells him what is good and what is bad for him; but as to any attempt to find out *why* such things are good or bad for him, he is utterly at a loss, and has to give up the quest. Though not devoid of a rudimentary kind of shrewdness, the Ainu is dense and ignorant to the last degree, and just as he is reluctant to adopt new modes of living, so he is unable to accept new ideas or larger thoughts. The mere conception of a Superior Being, who is the Maker of all things and above all things, is far beyond the comprehension of any Ainu. Eating and drinking are what he principally lives for. He does not thirst for knowledge, nor strive after the Divine; and he has no creed of any kind and no formula of sacrifice or worship, which two conditions are essential to even the most elementary religion.

What the Ainu do really possess in the way of supernaturalism is the ordinary savage's credulous superstition, which manifests itself in certain charms or fear of certain omens. However, after that degree they take the world as it comes. They have no idea of who made it, and they are not anxious to learn. The sun, the moon, bears, salmon, water, fire, mountains, trees,